अद्वैतप्रतिबोधः

ADVAITAPRATIBODHA



by

Vāsudevācārya

नत्वा विश्वं महाविष्णुं चिदात्मानं परायणम् ।
सरस्वतीं दयानन्दं मदाचार्यं नमाम्यहम् ॥ १ ॥

natvā viśvaṁ mahāviṣṇuṁ cidātmānaṁ parāyaṇam
sarasvatīṁ dayānandaṁ madācāryaṁ namāmyaham (1)

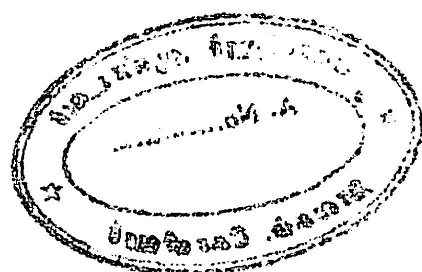
Having bowed to the great Viṣṇu, who is [in the form of] the universe, whose Self is Awareness, who is the supreme goal, [and] to the goddess Sarasvatī, I pay homage to my teacher, Dayānanda Sarasvatī. (1)

अयं ग्रन्थश्चतुर्भागस्तत्त्वदृष्टिप्रयोजनः ।
अद्वैतबोधसूपायो मुमुक्षूणामिहार्पितः ॥ २ ॥

ayaṁ granthaś caturbhāgas tattvadṛṣṭiprayojanaḥ
advaitabodhasūpāyo mumukṣūṇām ihārpitaḥ (2)

This work, in four parts, is composed with the intention of conveying the vision of the truth, it is a suitable means to understand non-duality, [and as such] it is offered here to spiritual seekers. (2)





साधनपादः

20-4

sādhanapādaḥ

जन्मान्तरकृतात् पुण्यात् संस्कारस्योदयो भवेत् ।
तद् बीजं नरनारीणां तत्त्वबोधाङ्कुरोदये ॥ १ ॥

janmāntarakṛtāt puṇyāt saṁskārasyodayo bhavet
tad bījṁ naranārīṇāṁ tattvabodhāṅkurodaye (1)

A mental impression arises from the merit performed in previous births. For both men and woman, the arising of that impression is the seed for the arising of the sprout of enlightenment [i.e. the knowledge of the true nature of things]. (1)

तद् अङ्कुरं न वर्धेत सद्गुणासेवनाद् ऋते ।
एकमप्यास्थितः सम्यग् अन्यान् कालेन विन्दति ॥ २ ॥

tad aṅkuraṁ na vardheta sadguṇāsevanād ṛte
ekam apy āsthitas samyag anyān kālena vindati (2)

That sprout will not grow without the cultivation of good qualities. A person who practises even one quality well, acquires others over time. (2)

अद्वेष्टृत्वममानित्वम् इत्येते ख्यापिता गुणाः ।
तत्रार्जवं विशेषेण प्रार्थ्यं सद्वृत्तकाङ्क्षिभिः ॥ ३ ॥

adveṣṭṛtvam amānitvam ity ete khyāpitā guṇāḥ
tatrārjavaṁ viśeṣeṇa prārthyaṁ sadvṛttakāṅkṣibhiḥ (3)

"Lack of enmity", "absence of egoism" - qualities such as these have been proclaimed. Among those qualities, people who wish to cultivate good conduct should especially pray for the quality of sincerity. (3)

नियतं कुरु कर्म त्वं यज्ञायैवेति निश्चितम् ।
गीतासु भगवत्प्रोक्तं तत् समत्वस्य साधकम् ॥ ४ ॥

niyataṁ kuru karma tvaṁ yajñāyaiveti niścitam
gītāsu bhagavatproktaṁ tat samatvasya sādhakam (4)

In the Gītā, Bhagavān has definitively said: "perform the action that you are called upon to do [according to time, place and circumstances] solely with the attitude that it is an offering." That is the way to cultivate evenness [of mind]. (4)

एष एव सदाचारो नित्यं चर्यो मनीषिणाम् ।
अतः परं बुभुत्सूनामन्तरङ्गं निवेद्यते ॥ ५ ॥

eṣa eva sadācāro nityaṁ caryo manīṣiṇām
ataḥ paraṁ bubhutsūnām antaraṅgaṁ nivedyate (5)

Intelligent people should always practise this way of right conduct. Hereafter, the direct means [of liberation] is made known for those who seek to know [the truth]. (5)

प्रयतात्मा गुरुं गच्छेच्छान्तचित्तो विवेकवान् ।
तं विना श्रुतिवाक्यस्योद्घाटनं नैव सम्भवेत् ॥ ६ ॥

prayatātmā guruṁ gacchec chāntacitto vivekavān
taṁ vinā śrutivākyasyodghāṭanaṁ naiva sambhavet (6)

A person who has self-discipline, whose mind is calm and who has the ability to discern [that the Eternal is not the product of an action] should go to a guru. Without the guru it is not possible to unlock the sentences of the śruti. (6)

20-4

वेदानां यद् रहस्यं हि तद् दृष्टं साम्प्रदायिकैः ।
श्रोत्रियैर्ब्रह्मनिष्ठैश्च प्रीता ज्ञानं दिशन्ति ते ॥ ७ ॥

vedānāṁ yad rahasyaṁ hi tad dṛṣṭaṁ sāmpradāyikaiḥ
śrotriyair brahmaniṣṭhaiś ca prītā jñānaṁ diśanti te (7)

The secret teaching of the Veda [i.e. the Upaniṣads] is known by those who follow the traditional method of instruction, who are learned in the scriptures and are steadfast in the knowledge of Brahman. Pleased [with your sincerity of purpose and willingness to be of service], they will teach you the knowledge. (7)

उपनिषत्प्रमाणं च वेदान्तो नाम गद्यते ।
साधनं त्रितयं तत्र तदिदानीं प्रकथ्यते ॥ ८ ॥

upaniṣatpramāṇaṁ ca vedānto nāma gadyate
sādhanaṁ tritayaṁ tatra tad idānīṁ prakathyate (8)

The word "Vedānta" refers to the Upaniṣads, which are the means of knowledge. In the Upaniṣads, a threefold discipline is spoken of, and that will now be told. (8)

साक्षाद् गुरुमुखादेव वाक्यार्थस्यावबोधनम् ।
श्रवणं नाम केषाञ्चिदुत्कृष्टानामलं मतम् ॥ ९ ॥

sākṣād gurumukhād eva vākyārthasyāvabodhanam
śravaṇaṁ nāma keṣāñcid utkṛṣṭānām alaṁ matam (9)

Śravaṇa (listening) means understanding the meaning of the statements [of the śruti] directly from the mouth of the guru. For some people who are of the highest calibre, this is considered sufficient by itself. (9)

शेषाणां मननं यत्तद् युक्त्या दिष्टार्थचिन्तनम् ।
अवश्यं करणीयं तद् बोधोत्पत्तौ हि कारणम् ॥ १० ॥

śeṣāṇāṁ mananaṁ yat tad yuktyā diṣṭārthacintanam
avaśyaṁ karaṇīyaṁ tad bodhotpattau hi kāraṇam (10)

For the rest, there is need for manana (reflection), which is to think, with [appropriate] reasoning, on the meaning of what has been taught. Manana certainly must be done, as it is a cause for the rise of knowledge. (10)

तत्त्वदर्शननिष्ठायै निदिध्यासनमुच्यते ।
भावनाया निवृत्त्या सा विरुद्धाया अवाप्यते ॥ ११ ॥

tattvadarśananiṣṭhāyai nididhyāsanam ucyate
bhāvanāyā nivṛttyā sā viruddhāyā avāpyate (11)

Nididhyāsana (contemplation) is meant for gaining steadfastness in the vision of the truth. Steadfastness is gained through the removal of ways of thought and behaviour (bhāvanā) that are opposed [to the vision of the truth]. (11)

दर्शनाभिमुखस्त्वेतद् वृत्तिसन्तान उच्यते ।
निर्विकल्पस्तु नावश्यो रोधो न ज्ञानसाधकः ॥ १२ ॥

darśanābhimukhas tv etad vṛttisantāna ucyate
nirvikalpas tu nāvaśyo rodho na jñānasādhakaḥ (12)

Contemplation is said to be the flow of thoughts that is directed toward the vision [of the truth]. Nirvikalpa samādhi is not a necessity. Suppression [of the mind] does not lead to knowledge. (12)

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।
इत्युक्तं मननोपाय इत ऊर्ध्वं प्रवक्ष्यते ॥ १३ ॥

taccintanaṁ tatkathanam anyonyaṁ tatprabodhanam
ity uktaṁ mananopāya ita ūrdhvaṁ pravakṣyate (13)

It has been said: "Thinking about It, talking about It, mutually enlightening each other about It". From here onwards, the means highlighting manana will be told. (13)

जीवपादः
Jīvapādaḥ

श्रुततत्त्वेऽपि बोधस्य नोत्पत्तिश्चेत्तदा शृणु ।
न शोधनं त्वमर्थस्य कृतं सम्यग् विवेकतः ॥ १ ॥

śrutatattve'pi bodhasya nopattiś cet tadā śṛṇu
na śodhanaṁ tvamarthasya kṛtaṁ samyag vivekataḥ (1)

If knowledge does not arise even though a person has listened to the teaching of the truth, hear [the reason]. The meaning of "I" has not been sufficiently clarified through discrimination. (1)

ततस्तच्छोधनं पूर्वं दृग्दृश्यादिविवेकतः ।
कृतं स्यादेव जिज्ञासोरद्वैतज्ञानसिद्धये ॥ २ ॥

tatas tacchodhanaṁ pūrvaṁ dṛgdṛśyādivivekataḥ
kṛtaṁ syād eva jijñāsor advaitajñānasiddhaye (2)

Consequently, the person who seeks to know [the truth] must first clarify the meaning of "I" through discrimination, such as between the seer and the seen, so that the knowledge of non-duality can be established. (2)

अहन्तेदन्तयोस्तावत् प्रकाशतमसोरिव ।
इतरेतरसम्भेदो न युज्यते विरोधनात् ॥ ३ ॥

ahantedantayos tāvat prakāśatamasor iva
itaretarasambhedo na yujyate virodhanāt (3)

The mutual intermingling of "I" and "this" is not reasonable, any more than the intermingling of light and darkness, because it involves a contradiction. (3)

भिन्नत्वेऽपि स सम्भेदः सिद्धो नः स्वानुभूतितः ।
अतस्मिंश्चैव तद्बुद्धिरध्यासः प्रोच्यते बुधैः ॥ ४ ॥

bhinnatve'pi sa sambhedaḥ siddho nas svānubhūtitaḥ atasmiñś caiva tadbuddhir adhyāsaḥ procyate budhaiḥ (4)

Although there is [a logical] difference [between "I" and "this"], that there is intermingling is established on the basis of one's own experience. The idea of a thing, where it does not really exist, is what the wise call "superimposition". (4)

एवं सति स बाध्येत दृग्दृश्यादिविवेचनात् ।
ज्ञानेनैव तु बाधस्स्याद् न कर्मविषयो हि सः ॥ ५ ॥

evaṁ sati sa bādhyeta dṛgdṛśyādivivecanāt
jñānenaiva tu bādhas syād na karmaviṣayo hi saḥ (5)

That being so, superimposition should be sublated, through discrimination, such as between the seer and the seen. Sublation is only by knowledge, for sublation is not within the scope of action. (5)

कृत्स्नदेहस्य दृश्यत्वान्मया वान्येन केनचित् ।
तस्माद् रूपादिमान् देहो नाहमित्यवधारय ॥ ६ ॥

kṛtsnadehasya dṛśyatvān mayā vānyena kenacit tasmād rūpādimān deho nāham ity avadhāraya (6)

Since the entire body can be objectified, either by me or by someone else, therefore understand: "I am not the body that consists of the attributes of form and colour and so forth." (6)

क्षुत्पिपासादिसंयुक्तो बलश्रान्त्यादिसंयुतः ।
न मे प्राणमयो रूपं तस्य चाञ्चल्यदर्शनात् ॥ ७ ॥

kṣutpipāsādisaṁyukto balaśrāntyādisaṁyutaḥ
na me prāṇamayo rūpaṁ tasya cāñcalyadarśanāt (7)

The ["sheath"] consisting of the vital-energy (prāṇamaya) is associated with [the states of] hunger and thirst etc., as well as with [the conditions of] strength or fatigue etc. The prāṇamaya is not my essential nature, since its changeable nature is seen. (7)

कामसङ्कल्पधृत्यादिवृत्तिरूपो मनोमयः ।
दृश्यत्वाद् व्यभिचारित्वाद् वृत्तीनां सोऽन्यभासकः ॥ ८ ॥

kāmasaṅkalpadhṛtyādivṛttirūpo manomayaḥ
dṛśyatvād vyabhicāritvād vṛttīnāṁ so'nyabhāsakaḥ (8)

The ["sheath"] consisting of mind (manomaya) consists of thoughts such as desire, conception, fortitude etc. Since thoughts are objectifiable and undergo change, the manomaya is revealed by something else. (8)

अहन्तारूपविज्ञानं विज्ञानमय उच्यते ।
अंशद्वयो ह्यहम्भावो निपुणं स निरूप्यताम् ॥ ९ ॥

ahantārupavijñānaṁ vijñānamaya ucyate
aṁśadvayo hy ahambhāvo nipuṇaṁ sa nirūpyatām (9)

The consciousness of "I" is said to be [the "sheath"] consisting of knowledge (vijñānamaya). The "I"-sense has two aspects. The "I"-sense must be scrutinised carefully. (9)

निश्चयवृत्तिरेकांशः क्रतुर्बुद्धिरितीर्यते ।
सापि वृत्तिः प्रकाश्येत तस्मान्नाहं स्वरूपतः ॥ १० ॥

niścayavṛttir ekāṁśaḥ kratur buddhir itīryate sāpi vṛttiḥ prakāśyeta tasmān nāhaṁ svarūpataḥ (10)

One aspect, consisting of decisive thought, is called "resolve" (kratu) and "intention" (buddhi). That thought, too, can be objectified. Therefore it is not the essential "I". (10)

अवशिष्टांश आत्मैव चिदात्मत्वात्प्रकाशकः ।
अपरोक्षः स्वयंज्योतिः सोऽहमित्युपधारय ॥ ११ ॥

avaśiṣṭāṁśa ātmaiva cidātmatvāt prakāśakaḥ aparokṣas svayaṁjyotiḥ so'ham ity upadhāraya (11)

The remaining portion [in the "I"-sense] is indeed the Self. It is luminous, as its very nature is Awareness. It is immediately evident and self-revealing [as its very nature is Awareness]. Understand directly: "That is what I am". (11)

एवं संशोधितो ह्यात्मा निर्मलश्चित्प्रकाशकः ।
सहस्रवृत्तिसाक्षी च किञ्चिदप्यस्पृशन्सदा ॥ १२ ॥

evaṁ saṁśodhito hy ātmā nirmalaś citprakāśakaḥ
sahasravṛttisākṣī ca kiñcidapyaspṛśan sadā (12)

Thus the nature of the Self has been clarified. It is free from any taint, it is luminous Awareness. It is the witness of the thousands of mental modifications, "all the while touching nothing". (12)

एवं प्रोवाच साहस्र्यां स्वबोधो यत्र ख्यापितः ।
सुरेश्वरस्य सिद्धौ च श्लोकोऽयं सुष्ठु कथ्यते । १३ ॥

evaṁ provāca sāhasryāṁ svabodho yatra khyāpitaḥ
sureśvarasya siddhau ca śloko' yaṁ suṣṭhu kathyate (13)

Thus has (Śaṅkara) said in the *Upadeśasāhasrī* (18.94) where he proclaims his own understanding. And in the *Naiṣkarmyasiddhi* of Sureśvara this verse is excellently told: (13)

यावद्यावन्निरस्यायं देहादीन् प्रत्यगञ्चति ।
तावत्तावत् तदर्थोऽपि त्वमर्थं प्रविविक्षति ॥ १४ ॥

yāvad yāvan nirasyāyaṁ dehādīn pratyag añcati
tāvat tāvat tadartho'pi tvamarthaṁ praviviksati (14)

"To the extent that a person gives up [the notion that the Self is] the physical body and so forth, and moves toward the inner-Self, to that extent the meaning of 'That' (tat) is ready to enter into the meaning of 'you' (tvam)." (3.28) (14)

ईश्वरपादः
Īśvarapādaḥ

बहु स्यामिति वेदोक्त्या महानर्थो निबोध्यते ।
उपादानं निमित्तं च द्विविधं कारणं स्मृतम् ॥ १ ॥

bahu syām iti vedoktyā mahān artho nibodhyate
upādānaṁ nimittaṁ ca dvividhaṁ kāraṇaṁ smṛtam (1)

By the statement of the Veda: "I will be many" a highly significant fact is communicated. Two types of cause are mentioned: an efficient and a material cause. (1)

निमित्तं तावदाचष्ट उपादानमनन्तरम् ।
कारणे द्वे निबुध्येतां प्रज्ञापूर्णत्वसिद्धये ॥ २ ॥

nimittaṁ tāvad ācaṣṭa upādānam anantaram
kāraṇe dve nibudhyetāṁ prajñāpūrṇatvasiddhaye (2)

Firstly, I will speak of the efficient cause and then about the material cause. Both types of cause must be known in order to arrive at complete understanding. (2)

निमित्तकारणं स्रष्टा मूलद्रव्यमिहापरम् ।
अभिन्नत्वं तयोः सिद्धं सर्वश्रुतिसमन्वयात् ॥ ३ ॥

nimittakāraṇaṁ sraṣṭā mūladravyam ihāparam
abhinnatvaṁ tayos siddhaṁ sarvaśrutisamanvayāt (3)

The Creator is the efficient cause. Primary matter is the other [material cause]. Their non-difference is established, since all the śrutis concur about this. (3)

निवेदितो जगत्स्रष्टा श्रुतिवाक्यप्रमाणतः ।
ततोऽनुकूलतर्केण स इह प्रतिपाद्यते ॥ ४ ॥

nivedito jagatsraṣṭā śrutivākyapramāṇataḥ
tato'nukūlatarkeṇa sa iha pratipādyate (4)

A Creator of the world is revealed by the statements of the śruti, which are the means of knowledge. Following from that, the [existence of the] Creator is demonstrated here through reasoning that conforms [to the śruti]. (4)

विश्वं निरीक्ष्य सर्वत्र सूक्ष्मप्रज्ञानुमीयते ।
ऋत्वादिपरिवर्तेषु वृक्षाद्यारोहणेषु च ॥ ५ ॥

viśvaṁ nirīkṣya sarvatra sūkṣmaprajñānumīyate
ṛtvādiparivarteṣu vṛkṣādyārohaṇeṣu ca (5)

Upon examining the world, a subtle intelligence can be inferred everywhere, such as in the revolving of the seasons etc., and in the growth of trees and so forth. (5)

यद्वस्तु दृश्यते लोके प्राज्ञता तेन सूच्यते ।
रचनस्यातिसूक्ष्मत्वाद् रचनं बुद्धिलक्षणम् ॥ ६ ॥

yadvastu dṛśyate loke prājñatā tena sūcyate
racanasyātisūkṣmatvād racanaṁ buddhilakṣaṇam (6)

Any object seen in the world indicates intelligence, because its arrangement is exceedingly subtle [i.e. the structure of any phenomenon reveals layers of even greater subtlety]. Arrangement is a sign of intelligence. (6)

विश्वस्य रचनात् सिद्धं तस्यास्तित्वं जगत्कृतः ।
कथं स्वोत्पादने विश्वमिदं शक्तं स्वयं भवेत् ॥ ७ ॥

viśvasya racanāt siddhaṁ tasyāstitvaṁ jagatkṛtaḥ
kathaṁ svotpādane viśvam idaṁ śaktaṁ svayaṁ bhavet (7)

The existence of a Creator of the world is established from the evidence of the arrangement of the universe. How could this universe spontaneously produce itself? (7)

यत्किञ्चित्परमाण्वादि मूलद्रव्यं विकल्पितम् ।
प्रवृत्तिर्जडभावस्य स्वतन्त्रा नोपपद्यते ॥ ८ ॥

yatkiñcit paramāṇvādi mūladravyaṁ vikalpitam
pravṛttir jaḍabhāvasya svatantrā nopapadyate (8)

Whatever primary material is conjectured, such as minute atoms etc., an independent movement on the part of something inert is not logically possible. (8)

कुतश्चोत्पद्यते मूलं तद् द्रव्यमिति मां वद ।
सदासीच्चेत् तदा सृष्टिर्नित्या स्यात् प्रस्तुता न वा ॥ ९ ॥

kutaś cotpadyate mūlaṁ tad dravyam iti māṁ vada
sadāsīc cet tadā sṛṣṭir nityā syāt prastutā na vā (9)

And from where did the primary material originate? Please tell me! If you say it was always in existence, then [given that "an independent movement on the part of something inert is not logically possible"] creation would either be eternal [i.e. it would be continuous, with no "big bang" singularity] or else it would not have begun at all. (9)

सृष्ट्यारम्भो गृहीतश्चेद् नित्यत्वे प्रकृतेः सति ।
तर्हि प्रवर्तकः को नु येनारम्भस्य सम्भवः ॥ १० ॥

sṛṣṭyārambho gṛhītaś ced nityatve prakṛtes sati
tarhi pravartakaḥ ko nu yenārambhasya sambhavaḥ (10)

But if you accept that creation has a beginning and that the primary matter is eternal, then [I ask]: who would be the impeller, on account of whom the commencement [of creation] is possible? (10)

वाक्येषु सर्ववेदानां यदुक्तं तदिहोच्यते ।
अनादिसिद्ध ईशानः सङ्कल्प्य च विलोक्य च ॥ ११ ॥

क्षणाद् विश्वं स भूत्वासौ स्थित एव जगद्वपुः ।
शक्त्येदं परिणामोऽस्ति पूरुषस्य विपश्चितः ॥ १२ ॥

vākyeṣu sarvavedānāṁ yad uktaṁ tad ihocyate
anādisiddha īśānaḥ saṅkalpya ca vilokya ca (11)
kṣaṇād viśvaṁ sa bhūtvāsau sthita eva jagadvapuḥ
śaktyedaṁ pariṇāmo' sti pūruṣasya vipaścitaḥ (12)

What is told in the statements of all the Vedas, is now told here: The Lord, who exists without a beginning, willed [to create], and perceiving [the creation yet to be], instantaneously became the universe, and thereafter continues to exist, having the universe as Its "body". This [universe] is a transformation, through the power of that intelligent Being. (11, 12)

अहो सर्वमिदं दृश्यं साक्षाद् भगवदाकृतिः ।
नक्षत्रनेमिर्नक्षत्री सर्वं पुरुष एव हि ॥ १३ ॥

aho sarvam idaṁ dṛśyaṁ sākṣād bhagavadākṛtiḥ
nakṣatranemir nakṣatrī sarvaṁ puruṣa eva hi (13)

Amazing! All that is seen is directly the form of Bhagavān! "The One who is the circumference of the stars, who is the moon", indeed, "the Puruṣa Itself is all". (13)

लोकदर्शनमात्रेण विश्वरूपस्य दर्शनम् ।
अहो पुण्यम् अहो ज्ञानमेतदाश्चर्यदर्शनम् ॥ १४ ॥

lokadarśanamātreṇa viśvarūpasya darśanam
aho puṇyam aho jñānam etad āścaryadarśanam (14)

Just by seeing the world, there is the sight of the One who has the universe as Its form. What puṇyam! What a knowledge! This is an amazing vision! (14)

अद्वैतपादः
Advaitapādaḥ

शक्त्येदं परिणामोऽस्ति पूरुषस्य विपश्चितः ।
न युक्तं वचनं ह्येतत् कूटस्थत्वविरोधनात् ॥ १ ॥

śaktyedaṁ pariṇāmo' sti pūruṣasya vipaścitaḥ
na yuktaṁ vacanaṁ hy etat kūṭasthatvavirodhanāt (1)

[objection] The statement: "This [universe] is a transformation, through the power of that intelligent Being" is not tenable, because it contradicts [śruti statements that speak of] immutability. (1)

महान् ध्रुवोऽज आत्मेति ह्येतदेव मतं श्रुतेः ।
अचलः स्थाणुरित्यादिस्मृतेश्च परमात्मनि ॥ २ ॥

mahān dhruvo' ja ātmeti hy etad eva mataṁ śruteḥ
acalaḥ sthāṇur ityādismṛteś ca paramātmani (2)

Concerning the supreme Self, the view of the śruti is: "the Self is unborn, unchanging and infinite" (BU 4.4.20) and the view of the smṛti is : "immovable, changeless" (BG 2.24). (2)

कथं विप्रतिपन्नं यद् वचनं तूपदिश्यते ।
परमात्मा स कूटस्थो जगता विकृतोऽपि च ॥ ३ ॥

kathaṁ vipratipannaṁ yad vacanaṁ tūpadiśyate
paramātmā sa kūṭastho jagatā vikṛto' pi ca (3)

How can a mutually contradictory statement be taught [by the śruti], namely that the supreme Self is immutable and has also changed into the world? (3)

बाढमुक्तं मया यत्तद् विरुद्धं प्रतिभासते ।
तथापि श्रुतिमानस्य गतिरन्या न विद्यते ॥ ४ ॥

bāḍham uktaṁ mayā yat tad viruddhaṁ pratibhāsate
tathāpi śrutimānasya gatir anyā na vidyate (4)

[reply] True, what I have said appears contradictory. Still, there is no other way for one who accepts the śruti as the means of knowledge. (4)

परन्त्वेतद् विरुद्धत्वं परमार्थप्रकाशकम् ।
सम्पद्यत इदानीं च परमार्थं प्रदर्शये ॥ ५ ॥

parantv etad viruddhatvaṁ paramārthaprakāśakam
sampadyata idānīṁ ca paramārthaṁ pradarśaye (5)

But this very contradiction turns out to reveal the highest reality. And now, I will point out that reality. (5)

त्वयानुस्मर्यतां तावद् यत्सर्वं भगवानिति ।
उपादानतया सर्वं निःशेषेण स एव हि ॥ ६ ॥

tvayānusmaryatāṁ tāvad yatsarvaṁ bhagavān iti
upādānatayā sarvaṁ niśśeṣeṇa sa eva hi (6)

First, recollect what was told, namely that whatever exists is the Lord. That One is indeed everything without exception, on account of being the material cause. (6)

यथा घटशरावादि मृन्मयं नान्यथैव हि ।
तथा विद्धि जगत्सर्वं यत्किञ्चिद् भगवन्मयम् ॥ ७ ॥

yathā ghaṭaśarāvādi mṛnmayaṁ nānyathaiva hi
tathā viddhi jagatsarvaṁ yatkiñcid bhagavanmayam (7)

Just as an earthen pot or an earthen dish etc. are made out of clay alone and not out of anything else, so too, know that the entire world, whatever exists, consists of the Lord. (7)

सुस्पष्टमेव बोद्धव्यं पश्चादेव विचिन्तय ।
प्रकृतिर्वस्तु वा नेति वाचारम्भणवाक्यतः ॥ ८ ॥

suspaṣṭam eva boddhavyaṁ paścād eva vicintaya
prakṛtir vastu vā neti vācārambhaṇavākyataḥ (8)

Understand this very clearly. Then, consider whether the material [of which the universe consists] is substantially real or not. For there is the statement in the śruti: "depending upon language" (vācārambhaṇa). (8)

विकारो नामधेयं यो यो वाचारम्भणादिति ।
स मिथ्यैव तु विज्ञेयो घटं प्रति मृदेव सद् ॥ ९ ॥

vikāro nāmadheyaṁ yo yo vācārambhaṇād iti
sa mithyāiva tu vijñeyo ghaṭaṁ prati mṛd eva sad (9)

Any modification is a name, because it has language as its basis. A modification should be known to be entirely mithyā [having a dependent and therefore an apparent reality only]: the clay alone is real with reference to the clay pot. (9)

विकारस्य पृथग्भावः स्वाधिष्ठानान्न वर्तते ।
मृद्भावं तं घटं विद्धि वस्तुद्वित्वं कदापि न ॥ १० ॥

vikārasya pṛthagbhāvaḥ svādhiṣṭhānān na vartate
mṛdbhāvaṁ taṁ ghaṭaṁ viddhi vastudvitvaṁ kadāpi na (10)

A modification has no existence separate from its material basis. You must know that the pot exists as clay, there are never two realities [pot and clay]. (10)

विकारे नामरूपाख्ये दृश्यमानेऽपि सर्वदा ।
द्रष्टव्या वस्तुता नात्राधिष्ठानस्यैव सत्यता ॥ ११ ॥

vikāre nāmarūpākhye dṛṣyamāne' pi sarvadā
draṣṭavyā vastutā nātrādhiṣṭhānasyaiva satyatā (11)

Even though the modification called "name and form" (nāmarūpa) remains visible, substantial reality should not be seen in the modification. Reality belongs only to the substratum [eg. the clay]. (11)

तस्माद् घटादिभावेन परिणामो मृदो न हि ।
अवस्तुत्वाद् विकारस्य परिणामो नु केन वै ॥ १२ ॥

tasmād ghaṭādibhāvena pariṇāmo mṛdo na hi
avastutvād vikārasya pariṇāmo nu kena vai (12)

Therefore, the clay does not change into a pot etc! Since the modification has no substantial reality, what is there a change into? (12)

न मृदः परिणामोऽस्ति स्वस्मादन्येन केनचित् ।
तत्त्वतः परिणामो न द्वितीयस्याप्यभावतः ॥ १३ ॥

na mṛdaḥ pariṇāmo' sti svasmād anyena kenacit
tattvataḥ pariṇāmo na dvitīyasyāpyabhāvataḥ (13)

The clay has not changed into anything other than itself. In reality, there is no change [on the part of the clay], because there is no second thing. (13)

तथैव परिणामोऽयं लोको भगवतस्स्वयम् ।
इत्युक्तं नामरूपात्मा स लोकस्त्विति चिन्तय ॥ १४ ॥

tathaiva pariṇāmo'yaṁ loko bhagavatas svayam
ity uktaṁ nāmarūpātmā sa lokas tv iti cintaya (14)

In just the same way, it was said that the Lord has Itself changed into this world. Now think along these lines: this world consists of name and form. (14)

नोपादानस्य सत्तायाः सत्त्वं कार्यस्य भिद्यते ।
स्वोपादानादभिन्नत्वमुपादानस्य तस्य च ॥ १५ ॥

nopādānasya sattāyāḥ sattvaṁ kāryasya bhidyate
svopādānād abhinnatvam upādānasya tasya ca (15)

The existence of the product is not different from the existence of the material cause. And that material cause is not different from its material cause. (15)

एवं भात्यनवस्था हि तत्तद्द्रव्ये निरूपिते ।
जगन्मिथ्येत्यतः सिद्धं परिणामो नु केन वै ॥ १६ ॥

evaṁ bhāty anavasthā hi tattaddravye nirūpite
jagan mithyety atas siddhaṁ pariṇāmo nu kena vai (16)

Thus an infinite regress becomes evident when any substance is examined. Therefore it is established that the world is mithyā. What is there a change into? (16)

स्वस्मादन्येन लोकेन न वै परिणतो विभुः ।
तस्मान्न वस्तुतस्सर्गः सुधीनामिति निश्चयः ॥ १७ ॥

svasmād anyena lokena na vai pariṇato vibhuḥ
tasmān na vastutas sargaḥ sudhīnām iti niścayaḥ (17)

The all pervasive One has not changed into a world that is other than Itself. Therefore there is no creation as a reality. Those who are intelligent clearly ascertain this. (17)

मृदोऽपि परिवर्तः स्यान्नामूर्ते परमात्मनि ।
स ईषदप्यतस्सिद्धं जगत्तस्य विवर्तनम् ॥ १८ ॥

mṛdo'pi parivartas syān nāmūrte paramātmani
sa īṣad apy atas siddhaṁ jagat tasya vivartanam (18)

Though there would be an alteration on the part of the clay, there cannot be even a slight alteration in the supreme Self who is without form. Therefore it is established that the world is an apparent [or illusory] change on the part of that One. (18)

ईश्वरप्रतिभासोऽयं लोक इत्यनुपश्यतः ।
ईशस्य स्रष्टृता सापि स्वयमेवापगच्छति ॥ १९ ॥

īśvarapratibhāso'yaṁ loka ity anupaśyataḥ
īśasya sraṣṭṛtā sāpi svayam evāpagacchati (19)

When one sees in this way, that the world is the appearance of the Lord [and is not an actual creation], even the creatorship of the Lord disappears of its own accord. (19)

कार्ये हि कारणं पश्येत् पश्चात् कार्यं विसर्जयेत् ।
कारणत्वं ततो गच्छेदवशिष्टं भवेन्मुनिः ॥ २० ॥

kārye hi kāraṇaṁ paśyet paścāt kāryaṁ visarjayet
kāraṇatvaṁ tato gacched avaśiṣṭaṁ bhaven muniḥ (20)

"See the cause in the effect [i.e. appreciate the total non-separation between the Lord, who is both the intelligent and the material cause, and the effect, the world]. After that, dismiss the [reality of the] effect. Then the causality [belonging to the Cause] will go. [The Reality] that remains, the wise person himself is [That]." (20)

इत्युक्त ईदृशोपायो मुनिभिस्तत्त्वदर्शिभिः ।
सिद्धे कार्यस्य मिथ्यात्वे कारणत्वं तथा भवेत् ॥ २१ ॥

ity ukta īdṛśopāyo munibhis tattvadarśibhiḥ
siddhe kārasya mithyātve kāraṇatvaṁ tathā bhavet (21)

Such a means has been told by the wise who have clearly ascertained the nature of reality. When the product is proved to be mithyā, the causal status [of the Lord] would be likewise. (21)

इतीश्वराच्च निर्याते स्रष्टृत्वे परमात्मनि ।
स्वामिभृत्यादिभेदोऽपि नाखण्डचिति दृश्यते ॥ २२ ॥

itīśvarāc ca niryāte sraṣṭṛtve paramātmani
svāmibhṛtyādibhedo' pi nākhaṇḍaciti dṛśyate (22)

And when creatorship has thus vanished from the Lord, even the division of Lord and servant etc. is not seen in the supreme Self who is undivided Awareness. (22)

अहं केवलचिद्रूपः स्वप्रकाशः शिवात्मकः ।
एकः पुरुष एवास्मि योऽखिलात्माखिलोऽपि च ॥ २३ ॥

ahaṁ kevalacidrūpaḥ svaprakāśaś śivātmakaḥ
ekaḥ puruṣa evāsmi yo' khilātmākhilo' pi ca (23)

I am solely of the nature of Awareness, self-luminous, auspicious [absolutely pure, unchanging Awareness]. I am the One Being who is the Self of all and who is all. (23)

एवं भक्तिस्तथा ज्ञानमुभे सम्यग्दृशि स्थिते ।
परमेश्वर एवास्ति तत्त्वे ज्ञाते स चिद्वपुः ॥ २४॥

evaṁ bhaktis tathā jñānam ubhe samyagdṛśi sthite
parameśvara evāsti tattve jñāte sa cidvapuḥ (24)

Thus both devotion and knowledge are present in the person who sees [the truth] correctly. Only the supreme Lord exists. When the truth is known, the Lord is essentially pure Awareness. (24)

शोधितात्मस्वरूपस्य प्रज्ञा त्वेषा हि सम्भवेत् ।
तस्माच्चिदात्मता स्वस्य निश्चीयेत मुमुक्षुणा ॥ २५ ॥

śodhitātmasvarūpasya prajñā tv eṣā hi sambhavet
tasmāc cidātmatā svasya niścīyeta mumukṣuṇā (25)

This insight is possible for the person whose essential nature has been clarified [through discrimination]. Therefore a seeker of liberation must clearly ascertain that their essential nature is pure Awareness. (25)

व्यवहाराज्जगत्सृष्टं वास्यं तदीश्वरेण च ।
अवास्तवी यतः सृष्टिरविकृतोऽस्ति सोऽस्म्यहम् ॥ २६ ॥

vyavahārāj jagat sṛṣṭaṁ vāsyaṁ tad īśvareṇa ca
avāstavī yataḥ sṛṣṭir avikṛto'sti so' smy aham (26)

From the perspective of empirical life the world has been created [or manifested] and it should be [perceived as] pervaded by the Lord. Since the creation is not truly real, That One is unaltered. I am That! (26)

परमहंसपरिव्राजकाचार्यपूज्यपादश्रीदयानन्दसरस्वतीस्वामिनां शिष्येण वासुदेवाचार्य इति गुरुप्रदत्तनामकेन मैकल इति पितृभ्यां दत्तनामकेन।थ अद्वैतप्रतिबोधनामकोऽयं ग्रन्थो विरचितः ॥